Trustrum Coffin's
Cipher Book
1815

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great

He that laboureth to in

He that laboureth to in-
struct his mind with good
and laudable Qualities, and
honest Discipline; shall pur-
chase praise with Men, and
Favour with God. —

Discipline,
obtain,
praise

Tristram Coffin's
Price Book. 1815.

#2028

Select Pieces

An honest mind safely alone,
May travel through the burning Zone;
Or thro' the deepest Scythian Snows,
Or where the famed Hydaspes flows.
If bless'd by Providence, thou must impart,
Kindly relief to cheer the drooping heart;
Twill not be lost, for what we thus bestow
With reverence be it spoke the Lord doth owe.
Guard my Repose thou Lord of all within,
An equal Temper, and a Soul serene;
Oh! teach me Patience when oppos'd to wrong,
Restrain the mad'ning heart and curb the tongue.
The Sons of Virtue mean repulse disdain,
Nor does their shining honour ever stain;
Their glorious minds are so securely great

They neither Swell nor Sink at turns of Fate.

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Caution against Pride.

Consider what thou shalt be. —

Thy flesh returns to corruption and common earth again; nor shall thy dust be distinguished from the meanest, ~~Beggar~~ Beggar, or Slave; no, nor from the dust of Brutes and insects, or the most contemptible of Creatures; And as for thy Soul, that, must stand before God, in the world of Spirits, on a level with the rest of Mankind, and divested of all haughty and flattering circumstances. None of thy vain Distinctions in this Life, shall attend thee to the judgment Seat. Keep this tribunal in view; and Pride will wither; and hang down its head. —

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Divine Expostulation

Hail power Eternal, infinite, immense,
Creator and Redeemer, Lord of life,
All good, all wise, all perfect, all divine!
Increase my ardour, elevate my Soul,
And draw me from this Idle, uselefs world,
To better thoughts the thoughts of that to come!
Let me not beg of blefsings from thy hand,
But for increase of Vertue: Gracious pour
Thy holy Spirit on my Soul; so make
Thy servant perfect, fit for Heaven and thee,
And thou art good! Oh guide me with thy hand,
Cure all the fond, vain evils of my heart,
And stifle every growing folly there!

Oh! my Redeemer, kindly condescend
To hear my Prayer and grant—yet wherefore speak!
If it seems good bestow the boon I wish;
Thou knowest my thoughts) if not thy will be done!

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A few lines taken from the London Chronicle Sept. 5th 1778, & was sent to the Printer by a person who took them from one of the middle Panes of Glass in a Window of a Quakers Meeting house in Edinburgh, cut there with a Diamond —

Approach this place with reverence come,
Serve God, tho each Tongue should be dumb,
Experience that Mysterious Part,
To feel his presence at thy heart.
And hear his whispers soft and kind,
In holy silence of the mind.
Then rest thy thoughts nor let them roam
In quest of joys, for Heaven's at home.
And feel the beams of purest love,
An emblem of the blifs above.

thing? Necessity. because; it surmounts all other accidents; What was the Easiest thing? To give Counsel; What was the Hardest thing? To know One's Self; What was the Wisest thing? Time. because it brings all things to pass.—

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A Lady's last Farewell to her Husband written a few Days before her Death.—

Thou who dost all my worldly thoughts employ,
Thou pleasing source of all my earthly joy.
Thou tenderest husband, and thou dearest friend;
To thee this last this fond adieu I send.
At length the conqueror Death asserts his right,
And will for ever veil me from thy sight,
He woos me to him with a cheerful grace,
And not one terror clouds his awful face;
He promises a lasting rest from pain,
And shews that all Lifes fleeting joys are vain;
The Eternal scenes of Heaven he sets in view;
And tells me that no other joys are true.

Where then is sovereign Bliss, where does it grow?
Know mortals happiness never dwelt below,
Look at yon Heaven, go seek the Blessing there;
Be Heaven thy aim, thy Souls eternal care.
Nothing but God, and God alone you'll find,
Can fill a boundless and Immortal mind.

On the Divine Perfections

Dost thou ask a torch to discover the brightness of the morning? Dost thou appeal to argument for proofs of divine Perfection?— Look down to the Earth on which thou standest, and lift up thine Eyes to the Worlds that roll above thee: Thou beholdest splendour, abundance and beauty; is not he who produced them mighty, Thou considerest — is not he who formed thy understanding, Wise? Thou enjoyest — is not he who gratifies thy senses, Good? can aught have limited his bounty, but his Wisdom? or can any defects be therein discovered by thy Sagacity? ——

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A Sudden thought of a Libertine on passing by Newport Meeting in time of Worship. —

Traind in each Virtue, moral and divine,
See in the decent Crowd what natural beauties shine.
No airs unseemly, no indecent nod,
Their hearts on Heaven and their thoughts on God.
Whose modest garb and tenets well express;
That true Religion wears no tinsel dress.
Distinguished only but by real good;
By those abandond and by those pursud.
Meek unadorned, with every merit joind;
Lodged in the Soul, and treasured in the Mind.

Vain a
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And now
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To mortals,

Night Thoughts.

Vain are all sudden sallies of delight;
Convulsions of a weak distempered joy.
Joy's a fix'd state; a tenure, not a start.
Bliss there is none, but unprecarious Bliss:
That is the Gem! Sell all, and purchase that.
Why go a begging to contingencies,
Not gained with ease, nor safely lov'd, if gained?
At good fortuitous, draw back, and pause;
Suspect it; what thou canst ensure, enjoy;
And nought but what thou giv'st thyself is sure.
Reason perpetuates joy that Reason gives,
And makes it as immortal as herself:
To mortals, nought Immortal, but their worth.

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Dear M. E.

I found true unity with thy Letter; and a tender desire springing in my heart to the Lord for thee, that as he hath in mercy quickned and gathered thee to himself out of the nature and Spirit of this world, so he would please, through the same tender mercy, to preserve thee in that which gives the Sense of his goodness, and enables to walk worthy thereof ----

My dear and tender Love to thy Sister. O fear the Lord, and watch over one another in Love, faithfulness, and meekness of Spirit, and be not of a distrustful spirit, but trust your Father in every Trial, temptation, condition, or strait ----

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The character of the Lady of one of the antient Earls of Westmoreland, written by her Husband, and inscribed in the chimney wall of a large room, at Budstone place, in Kent, once the Seat of that noble Family. —

She feared God, and knew how to serve him; she assigned times for her devotion, and kept them; She was a perfect wife, and a true friend; She joyed most to oblige those nearest and dearest to me; she was still the same, ever kind and never troublesome, often preventing my desires, disputing none; providently managing all that was mine, living in appearance above mine Estate, while she advanced it; she was of a great Spirit, sweetly tempered; of a sharp wit; without offence; excellent speech; blest with silence; of a cheerful temper; mildly governed; of a brave fashion

to win respect, and to daunt boldness; pleasing to all of her sex; intimate with few; delighting in the best; ever avoiding all persons and places in their honor blemished; and was as free from doing ill as giving the occasion. She died as she lived; well, and blest in the greatest extremity; most patiently sending forth her pure soul with many zealous Prayers and hymns to her Maker; pouring out her affectionate heart in passionate streams to her Saviour. —

N.B. The beginning and ending of this Inscription being defaced by time, the date is uncertain. —

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Dear Friend —

What a poor, uncertain, dying world is this! What a wilderness in itself! How dark, how desolate, without the light of the Gospel and the knowledge of Jesus! It does not appear so to us in a state of Nature; because we are then in a state of Enchantment, blinded by Sin — It is a great mercy to be undeceived in time; and though our gay dreams are at an end and we awake to every thing that is distgustful and dismaying, yet we see a highway through the Willderness, a powerful guard, an infalliable guide at hand to conduct us through; and we discern, beyond the limits of the Wilderness, a better Land, where we shall be at rest and at home. with the difficulties we

meet with by the way then signify? The remembrance of them will only remain to heighten our Sense of the Love, care, and power of our Saviour and Leader; O how shall we then admire, adore and praise him. when he shall condescend to unfold to us the beauty propriety and harmony of the whole train of his Dispensations towards us, and give us a clear retrospect of all the way and all the turns of our Pilgrimage.—

In the mean while, the best method of adorning our profession and of enjoying peace in ourselves, is simply to trust him and absolutely to commit our souls and our all to his management. By casting our burden upon him our spirits become light and chearful; we are freed from a thousand Anxieties—

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A View of Nature & of Grace.

From Aetna's summit, or Vesuvius top,
Or loftier Andes — where eternal frost,
In horrid contrast with eternal fire
(Conflicting Elements) each other brave;
Awfully striving, yet no victory gain'd!
From hence a prospect let us take, of high & low
Of middle Space; and then each wonder note.
Man made to wonder, — wondering adore:
Adore his God, great architect of all!
Who spake — whose word gave birth to Being!
Here from such elevated heights as these
The Heavens we view — the starry Firmament!

Vast concave — blue Etheria vault — paved over
With more than gold! fit pavement for the deity
Where He, where Angels doubtless deign to walk,
Amid the field of planetary Worlds!
Where central Suns, in bright effulgence glow;
Yet lose their Lustre in the brighter beams
Of Him, — or Angels! as these near approach!
Here o'er the Universe we gaze around —
Exert our utmost ken — Our mental powers
Employ'd, with pleasing and terrific Scenes!
Broad Craters op'ning wide their yawning mouths
We see the liquid Lava pour sulphureous,
Sweeping all of man, of beast, of ferrest
And of town — promiscuous in it's way!

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Entomb'd in ruin — and congeal'd to Stone!
Thus perched high (above Man's wonted Sphere)
We downward look upon the circling Zones!
The frigid, temperate and the terrified!
Mark their phenomina, pleas'd and apall'd!
And having for a moment thus indulg'd
Let us descend, reenter where Man's Sphere,
His wonted Sphere of life is found to be.
Amid an element replete with all
That nature needs, teeming with all
That can conduce to comfort here below!
Here Spring reanimate by vernal Suns
Unfolds, the embryo vegitables burst
Their Shells, and blooms variegated blow. —

Their sweet effluvia borne on balmy gales,
Here natures law; (in Unison of hearts)
Tobey th' Inhabitants retire in pain!
And each protects with care its little ones—
All beautiful, harmonious all — but Man!
And roaming hence thro' natures ample field,
We see of nature and of art, of men, of beast,
Of fishes and of fowls, — these multi-form!
Explore the vegitable world, and then,
Descending we explore the fossil too!
See also cities with their lofty Spires,
And Superb villas raisd - temples and towers;
With powerful navies riding on the Sea!
Religion, Custom, Superstition much!

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From all of which to those to whom its right
There's drawn some Sweet, or some instruction found;
When all is made to center in a God.—
His honor, and Salvation of the Soul—
But leaving these, to take a view of grace,
Theme most glorious! theme of all themes!
And without which, all others are but vain!
Theme heaven-born off Spring of God himself;
Offer'd to Man, his aid, his rule of life:
Sufficient is for every word and work!
Teaches the Soul how to deny the world
Flesh, and the Devil, soberly to live.
Oh glorious theme, none sing or can of the,

But Saints and Angels round the heavenly them
Or Inspirations children here below!
Such was the Fathers love for sinful man,
And such the filial duty of the Son,
As that he deigned to descend and for
A Season leave his glorified state,
In his descent Heavens hierarchy to pass;
Nor took of nature or of form angelic,
Stooping to th' earth partook of clay;
Became like man in all things, saving sin,
For cause of which he left the blest abodes,
Not to the righteous sent; but Sinners called,
Called to repentance — called the gentile world
And gave the grace our Souls would gladly sing

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Unto which grace, dear Youth I recommend.
Your Souls with mine; may each
In his allotment faithful stand;
Faithfully persevere, may love superior
Knit your tender hearts, in holy faith
Build one another up: Lovely in life,
Divided not in Death!
Your face's Sion-ward Zealously set,
More glorious City than is herebelow
Where Joys supernal never fade away.

—1797— By Elisha Thornton

Extract of a Letter from Thomas Pole in London to James Bringhurst —

London 6th Mo 12th 1798

We have a little young Woman here, who seems to be the great Wonder of the present Day, She is now I think about 24 Years of Age, whose Name is Sarah Lynes. She was Educted in Friends Charity School near this City, and afterwards as a Servant in a friends Family in Ireland; She first appeard in the Ministry I think about the fifteenth year of her Age; in a weighty Solid manner; She has grown in her Gift far beyond what is Common, and

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for several Years past has Travelled much in the Service of Truth. within the last Year she has been much Engaged in a very arduous Task having very large Meetings amongst those of other Societies in places where there are no Friends; and some places where no Friends have had Meetings, since the earliest days of our Society if Ever; and in a great many large and Populous Towns, has addressed the People in the public Markets, on Market Days. She frequently stands from an Hour to two hours and a quarter to the Astonishment of all who hear her. She demonstrates a mind wonderfully Gifted for

such a line of Service; and People say she must be Inspired, which doubtless she is. And what is beautifully to behold, She is adorned with sweet Humility and Child-like Innocence; her voice is Sonorous, her pronunciation uncommonly Clear, her Language sublime, and above all, the Power attending her Ministry has an uncom-mon effect on all the grave and gay; and other Societies have opned places of Worship for her, and even the civil Majestrates stepped forward to Accommodate and protect her; My Brother in law, Richard Burlingham

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and his Brother John, accompanied her through great part of the Service in public Opportunities, to their mutual satisfaction and Comfort. She is now in London and spent three Evenings with us at our House; from her late very trying Exercise, she had almost lost her Voice, and could only speak in a Whisper til she found something on her mind to Communicate to the Company; when She again received her Voice (and spoke audibly; after which it dropt again in a Whisper as before; and the same Circumstance took place in Grace Church street Meeting House morning of the same Days: indeed we

have a considerable Number of young Women who have lately come out in the Ministry, who promise fair to make useful shining Characters; Handmaids in the Lords cause, and also some young Men, but the former outdo the latter in number; at least, I believe the arduous Labours of our American Friends have been Blessed to the younger Class in our Society, in a remarkable Degree, which will give them a Claim to the gracious Promises made to those who turn many to Righteousness. — As I am writing this at Short intervals between our Meetings, I may

inform thee that this Yearly Meeting ap-
pears to be quite as large as it has usually been
which was scarcely expected, considering the
present state of the Times, when the Expence
of Travelling is an object which was Suppos-
ed would be a Discouragement to many who
are very distantly situated. — This is the 6th
day of our Annual Meetings and I think
some of them have been Eminently favoured
by the Father of Mercies: Indeed the Testimo-
nies of truth seem to be Spreading in many
parts, notwithstanding the sorrowful Revolt
of a great part of our Society in a Day of

Ease; but truly it may still be said that while the Judgements of the Lord are in the Earth, the People learn Righteousness, the alarming prospects which surround us in this present convulsed State of European Nations, seem to have a tendency to awaken the minds of many to a serious Consideration, and to have shewn them the Necessity of seeking a timely Shelter in the munition of Rocks: our Religious Testimony against Wars, seems evidently gaining ground among those of other Societies, tho' its probable it will not shew itself much for some time to come; that against a Hireling Ministry

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is equally, or more so Spreading amongst the differ-
ent Denomination of Christian Professors; some
Instances of this I think has appear'd among the
Clergy themselves, several having Exprest in Word
and Conduct, their objection to exacting any thing
towards their own Maintainance from those who
Scruple the Payment, and some have Resigned
their places in the Established Church and come
among Friends.—

Extract fro

The chamber o
Is privileg'd beyo
Of virtuous Life.
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Extract from Youngs N. Thoughts

The chamber where the good Man meets his fate,
Is privileg'd beyond the common walk....
Of virtuous Life, quite in the verge of Heaven...
Fly ye profane! if not draw near with awe,
Receive the blessing; and adore the hand,
That throw in this Bethseda your disease...
If unrestor'd by this despair your cure;
For here resistless demonstration dwells!
A Death bed's a detector of the heart;
Here tir'd dissimulation drops her mask,
Thro' life's grimace, that Mistress of the Scene!
Here real and apparent are the same...

You see the Man you see his hold on heaven,
If sound his Virtue as Philanders sound,
Heaven waits not the last moment owns her friend
On this side Death and points them out to Men
A Lecture silent, but of sovreign power!
To Vice confusion — and to Virtue peace.

The following Account was transmitted from Ireland to a Friend in the West of England. Some time ago; David Sands, from North America, in passing through a place, after attending a Quarterly Meeting of Friends; felt his mind Deeply impressed to hold a public Meeting there; but it being rather late in the Evening, Friends that were with him made some Objections, and proposed it to be held next morning: David Sands said, that would not do; and he believed, that if only half a Dozen came together, then he should be clear. Notice was accordingly given, and a Barn procured for the purpose soon after the Meeting Assembled, David Sands stood up;

up, and said he believed that Meeting was ap-
-pointed for one Person; that from his sense of
feeling, and the Impression made on his min
One in that Assembly was on the point of
Suicide, and had Weapons about his person;
with that he therefore earnestly Entreated him
to Consider better of it, return home and destroy
his Weapons. Next morning a young Man of a
very licentious Character waited on David
Sands, and informed him, that he was the
Person to whom he alleged the night before,
that for some time past he had premeditated
a design to Destroy himself and for that had
purchased a brace of Pistols, but had not courage
to load them till that Evening, which he then

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die, and put them in his Bosom mounted his Horse intending to go to a field at some distance, and there put an End to his Existance; but as he rode along observing People going into the Barn, curiosity led him to Dismount to see for what purpose they were Assembled: To which Providential circumstance he owed the preservation of his Life —

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A Song of Praise

Hear Ye mountains, and give ear Ye Cedars of Lebanon, The Lord the light of Jerusalem, the life of Saints, hath put a Song of praise in my mouth, and caused me to rejoice in the Valley of Jehosaphat.----

I was in the Desart, and he led me forth by the power of his right hand, I was fallen and he streched out his Arm and set me upright; Yea I was dead, and behold he raised me from the Grave.----

I was also an hungred, and he fed me with the bread of his Everlasting Covenant.---

I weakly fainted in the way, but the King of the Holy Mountain rescued me by the word of his promise.

He has laid my foundations with beauty, with precious stones of divers colours, and the superstructure is all Glory.

Come sing with me Ye Valleys and flowers of the plain, let us clap our hands with joy, for the King of the East hath visited us, and smiled on our beauty.

For he sees his Holy Name on every flower, and his Glorious Image on every lovely plain.

Come let us walk after him to the seat of his Judgment, That we may see Justice exec-
ted on the Mountains.

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I was silent before the Lord as a Child not yet weaned, He put words in my mouth, and I sang forth his praise with an audible voice.

I called unto my God out of the great deep. He put on Bowels of Mercy and had compassion on me because his Love was Infinite, and his power without measure.

He called for my Life, and I offered it at his footstool, But he gave it me as a prey with an unspeakable addition.

He called for my will, and I resigned it at his call, But he returned me his own in Token of his Love.

He called for the world, and I laid it at his feet, with the Crowns thereof, I with held them

not at the beckoning of his Hand.—

But mark the benefit of the exchange, for he gave me instead of Earth, a Kingdom of Eternal peace, and in lieu of the frowns of Vanity, a Crown of Glory.—

I will call upon him in the days of Temptation, and when I am in the Shadow of Death, the Lord shall be my strength.—

Taken from Is

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Taken from Isaac Penington's Letters

There is a Light which enlightens the Soul, or it remains in darkness: Ye were darkness said the Apostle, but now are ye light in the Lord. Now, no man can become light in the Lord, unless his Nature and Spirit be renewed, and changed out of darkness into light. Now the question is, what this light is and where it is to be met with. Are the Scriptures then this Light; or do they testify of this light. if they testify of this light, then the Light is to be come to; and the Soul to be enlightened by it, and he that comes to this light, and is enligtened by it, and walks in the pure shining thereof, he

becomes a child of Light; but he that is not enlightened and changed by it, is yet a child of darkness; notwithstanding whatsoever he learns, professeth, or practiseth, by imitation from the Scripture. This is a weighty matter. — O, come, be not wedded to your own ways, nor prejudiced against what God hath taught others; but let things be fairly scanned, that all things may be proved, and that wich is good hold fast; for truth will not lose ground by being tried, but darkness is afraid of the Light, because it has a secret sense that it cannot stand before it. —

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